Carangas-
Chipaya

/166 cont./

252 Too many authors have spoken of the preparation of these potatoes exposed to frost and dried for it to be necessary for me to linger on [439] it. This effort would be all the more superfluous since the čuño which the Čipaya consume is bought from the Aymara. Several times I saw the Čipaya make a paste of čuño by crushing them in [412] their mortar. The latter is a flat stone (tʷax), slightly sloping, on which the grinding is done with the help of another flat stone (muruku) which goes and comes (Fig. 2, G /see p. 150/).

Meat is always boiled, probably because of the fuel, which burns without a flame or gives off, in the case of tola, an acrid smoke.

264 The food is served in bowls (čua) (Fig. 3, D /see p. 155/); [412] liquids are taken with a spoon (wisl'a) (Fig. 2, B) and solids with the hand. At feasts the host spreads out the dishes he is offering to his guests on a blanket, and the latter take them in a flap of their clothes.

273 Preparation of chicha from quinua. After being husked, quinua seeds are roasted again. They are then reduced to flour, from which a bowlful is taken out and conscientiously chewed by a woman. The portion soaked with saliva is mixed with the rest of the flour which has been spread on a skin. The whole is boiled and then poured into a large vat to which more hot water is added. The liquid is left to ferment for four days. The drink (kᶻesi) thus obtained resembles muddy water and is very slightly alcoholic.

284 Production of cheeses. Although the cheese industry is in the foreground of the economic activity of the Čipaya, the technique used is one of the most rudimentary. The rennet is prepared with a piece of fetus tripe of a llama or vicuña which is soaked in water. It is enough to pour a little of this liquid into sheep's milk to turn it into cheese. The casein, after having been pressed between the [439] hands, is put into small straw rings which are superimposed and separated each time by a fragment of palm-tree bark, a material which is used to wrap the small packs of coca which the Aymara sell to the Čipaya. When the pile of cheeses is high enough it is

/352 cont./

*796 The saints and mal'ku were requested with more insistence to grant the Čipaya a good year, without dry spells or frost, in the course of which the flocks would multiply. At a given moment [824] all left to gather little mountain flowers with which the men [301] decorated their hats and the women their braids. They also spread bouquets on the small tablecloths covered with coca. "The flowers bring luck," they replied to the question I put to them on this subject.

Shortly before sunset all those present knelt in a line before the chapel, whereupon the Officiant took the box containing Santiago /James/ and put it on the head of each of the faithful. He left it there during an entire prayer, doing the same for all, and did not proceed to the next person until the hoofs of Santiago's horse had been respectfully kissed. On the way back they stopped in front of every chapel as before to kneel, this time to the east. Several times I noted that before getting up again, the men, and more especially the women, touched the ground with the hand and then brought it to the mouth.

Espíritu Mamani put a pinch of copal or incense on the east side of the niche with which each oratory is provided.

When the group arrived at the village it headed first toward the chapel of the saya tuanta and on their knees went around the cross placed near the threshold. They then reached the church, where they performed the same ceremony, accompanied with prayers and chants. The Officiant, who had armed himself with censers, put them under the noses of the faithful as if to make them inhale the fragrant smoke which was released from it.

[202] On the next day the saya was awakened by the beating of a drum as on the day before. All the inhabitants hastened to reach the surroundings of the alferez' house to take part in the feast that [264] the latter, aided by his relatives, had prepared. The women ate squatting in front of blankets on which various types of hash had been spread out. The men carried off their rations in the flaps of their poncho or their cape. When the feast was finished the

/358 cont./

*798 *796 Several women came to add new tufts of red wool to the samiri, so much that the stones finally were no longer visible.

[294] At the same time the rest of the assembly drank, chewed coca, and exchanged the usual civilities.

Then several handfuls of khoa were lighted; they burned on the place of sacrifice all day.

[252] While these ceremonies were under way, several men and young girls were busying themselves at the side with the cooking. The victims were cut up, their bones crushed with a stone, and the entrails boiled in large receptacles of tin. Once cooked pieces [246] were carried to the assembled people in large clay dishes and distributed through the efforts of the Officiant, who first of all threw a few slices destined for the spirits and demons to the four cardinal points as if to mark the formula then uttered:

[539]

hal'pa	tija	mal'ku	resevita
pieces	these	demons	receive

"Demons, receive these pieces."

[296] This preliminary meal ended all began to drink and chew.
[533] coca again. From time to time the Officiant took one of the horns placed in front of the sheaves and drew muffled and distant sounds
*798 from it. He or some other qualified person recited rapid prayers
*796 without interruption, in which the names of the saints and of the
539 mal'ku were closely bound together. Here is one of them:

Hača-pakˇal'a-samiri		samanta
Samiri of the large livestock (llamas)		thou wilt stay

kulumay(u)-samiri	/359/	samanta	čital'a-samiri
samiri of the pigs		thou wilt rest	samiri of the sheep

samanta	hani-hewtiri	patakwaranka
thou wilt rest	in order not to die	hundred thousand (years?)